1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

756 HECKEW. To my knowledge, there are no cases where witchcraft is assigned as the cause of a disorder, of course our doctors have nothing to do with that; and though they may sometimes have occasion to apply powerful remedies in obstinate diseases, yet it is not done by dressing themselves like wild beasts, to frighten, as you say, the disorder away. Were our doctors to adopt this mode, they would soon be left without patients and without bread; they would starve.

KILLB. Our doctors are the richest people among us, they have every thing they want; fine horses to ride, fine clothes to wear, plenty of strings and belts of wampum, and silver arm and breast plates in abundance.

HECKEW. And our doctors have very fine horses and carriages, fine houses, fine clothes, plenty of good provisions and wines, and plenty of money besides! They are looked upon as gentlemen, and would not suffer your doctor, dressed as he is, to come into their company.

KILLB. You must, my friend! consider that the cases are very different. Had the white people sorcerers among them as the Indians have, they would find it necessary to adopt our practice and apply our remedies in the same manner that our doctors do. They would find it necessary to take strong measures to counteract and destroy the dreadful effects of witchcraft.

HECKEW. The sorcerers that you speak of exist only in your imagination; rid yourselves of this, and you will hear no more of them.

756 292 The dress this juggler had on, consisted of an entire garment or outside covering, made of one or more bear skins, as black as jet, so well fitted and sewed together, that the man was not in any place to be perceived. The whole head of the bear, including the mouth, nose, teeth, ears, &c. appeared the same as when the animal was living; so did the legs with long claws; to this were added a huge pair of horns on the head, and behind a large

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

bushy tail, moving as he walked, as though it were on springs; but for these accompaniments, the man, walking on all fours, might have been taken for a bear of an extraordinary size. Underneath, where his hands were, holes had been cut, though not visible to the eye, being covered with the long hair, through which he held and managed his implements, and he saw through two holes set with glass. The whole was a great curiosity, but not to be looked at by every body.

There are jugglers of another kind, in general old men and women, who although not classed among doctors or physicians, yet get their living by pretending to supernatural knowledge. Some pretend that they can bring down rain in dry weather when wanted, others prepare ingredients, which they sell to bad hunters, that they may have good luck, and others make philters or love potions for such married persons as either do not, or think they cannot love each other.

When one of these jugglers is applied to to bring down rain in a dry season, he must in the first instance receive a fee. This fee is made up by the women, who, as cultivators of the land are supposed to be most interested, but the men will slily slip something into their hands in aid of their collection, which consists of wampum beads, tobacco, silver broaches, and a dressed deer skin to make shoes of. If the juggler does not succeed in his experiment, he never is in want of an excuse; either the winds are in opposition to one another, the dry wind or air is too powerful for the moist or south wind, or he has not been made *strong enough*, (that is sufficiently paid) to compel the north to give way to the south from whence the rain is to come, or lastly, he wants time to invoke the great Spirit to aid him on the important occasion.

In the summer of the year 1799, a most uncommon drouth happened in the Muskingum country, so that every thing growing, even the grass and the leaves of the trees, appeared perishing; an old man named *Chenos*, who

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
Iroquois NM9
Shawnee NM17

regard them but little. They do not seem to be ashamed of their vices. For this reason, Indians themselves declare that their condition grows worse from year to year. As there is neither law nor legal penalty among them, they have nothing to fear, except that an injured one may avenge himself in the manner in which he has been injured. If one has seduced the wife of another, the offended party will seek to seduce the wife of the offender. He will keep his purpose a secret and not rest until he has obtained satisfaction, when he makes known to others what he has done, so that the original offender may hear of it.

When, in a young female, the first menstrual discharge occurs, generally between the twelfth and sixteenth year, the Delawares generally separate such daughters from all companionship, the Monsies [Monseys] being more strict and having more ceremonies in the observance of the custom than the Miamis. They build for such a girl, separate hut, apart from the rest, where her mother or some old female acquaintance cares for her and guards her so that none may see her. Wherefore, she is also kept within the hut the whole of the menstrual period, with the blanket over her head. She is given little to eat, but regularly dosed with emetics. She is not allowed to do any work during the whole time, which generally lasts twelve days. At the end of the time, they bring her into her home, looking black, grimy and dishevelled, because she has been lying about in dust and ashes the whole time. Washed and dressed in new garments, she is allowed to be in the home, but required to wear a cap with a long shield, so that she can neither see any one readily, nor be seen. Such a covering she must wear for two months, at the end of which time she is informed that she may marry.

The Shavanose [Shawanese] and Mingues, however, who observe much the same custom, follow a different course in this matter. The young woman in question is allowed to remain in the house. She prepares food for those in the house, of the corn and fruits she has raised. Of such food she does not, however, herself partake, but goes to her hut, apart from the others, and there prepares and eats her food.

Every month, during her menstrual period, a Delaware woman lives by herself in a separate hut, which is usually very

the care of the younger children. Although physical punishment was seldom resorted to, exhortation and explanation were commonly used. One mythical story which was evidently used as a threat was that of the great naked bear. This was a creature, larger than most bears and naked except for a white spot. The only way to kill it was to break its back as its heart was so small that an arrow would seldom find it. The last of the species was reputed to have been killed on the east side of the Hudson River, but before that time it was said that recalcitrant children were particularly likely to be its victims (Heckewelder, 1799, pp.260-62).

A boy's life was not burdened with many chores until he was twelve or older, his time being spent in fishing and playing (Penn, p.30; Pastorius, 1698, p.434; Zeisberger, 1870, p.86; Harrington, 1913, p.213). When he reached this age, it was desirable for him to have a vision and receive a guardian spirit (Lindstrom, p.207). To promote this, the parents mistreated him, fed him sparingly and finally drove him into the woods. It was felt that this would cause a spirit to feel sorry for the boy and present itself to him.9 The nature of the vision which a youth had was sometimes taken as a sign of his future profession, and training in such a case would start immediately to prepare the boy to become a shaman or warrior as the case might be (Harrington, 1913, pp. 214-15; Zeisberger, 1910, p.101). At about fifteen the boys began hunting and at this they had to become proficient before considering marriage.

The girls stayed with their mothers and began helping to hoe the ground, plant corn and carry burdens as soon as they were able (Penn, p.30; Zeisberger, 1870, p.87). At a girl's first menstruation she went to a small hut some distance from the house where she stayed at least seven days. Here meals were brought to her by her mother or an old woman-friend, but she could not be touched. She used a sharpened stick in eating to prevent the food from touching her hands. At the end of her seclusion, the girl washed herself and all her clothing and dishes before returning home. She was then considered ready for marriage (Penn, pp.33-4; Beatty, p.43; Brickell, p.49; Harrington, 1913, p.215).

Marriage

"When the Young Women are fit for Marriage, they wear something upon their Heads for an Advertisement, but so as their Faces are hardly to be seen..."(Penn, p.31). Other descriptions tell us that this covering was made of worked mats decorated with alternate rows of white and black wampum and was worn pulled down to the middle of the forehead (Smith, p.138; Zeisberger, 1910, p.77). Girls married between the ages of thirteen and fourteen; boys, at seventeen or eighteen (Penn, p.31). According to Zeisberger, the Delaware had the tradition that individuals must always marry outside the local group, but no seventeenth century writer has commented on this point (Zeisberger, 1910, p.78).

The Gods of the Delaware

776 The Delaware believed in a supreme first power, "who had not only produced or made all things, but produces every day...Everything he makes and does is good." (Danckaerts, p. 174). This does not mean that the creator necessarily creates everything himself, but what ever being creates (as, for example, the tortoise in the creation myth) does so as his agent; Brainerd noted that although the Indians paid reverential attention to birds, beasts, fishes and reptiles, "...they do not indeed suppose a divine power essential to, or inhering in, these creatures; but that some invisible beings ...communicate to these animals a great power; ...and so make these creatures the immediate authors of good to certain persons." (Brainerd, pp. 344-45). Likewise the guardian spirits and all other beings with unusual power derive it from the Great Spirit (Penn, p. 37; Zeisberger, 1910, p. 128).

In addition to granting objects of nature special power on certain occasions, the Great Spirit is believed to have given more or less permanent control over certain aspects of nature to lesser beings. From this arises their concept of the lesser deities such as the four directions, the Sun, the Moon, Thunders, Living Solid Face or Mask Being (Harrington, 1913, pp. 226-27; Brainerd, p. 345: Heckwelder, 1881, pp. 212-213). We know from later sources that this last being is the guardian of the animals. He is the only deity whose appearance is specifically designated and represented 532 by a costume. The face is a wooden mask painted half red and half [292] black; its body, which was supposed to have been hairy, is represented by a suit of bearskin (Harrington, 1921, p. 33). Apparently Brainerd saw a shaman dressed to represent this being for his description coincides in all details (Brainerd, p. 237). The only other known images of the Delaware were faces, also painted red and black, which were carved on the Big House posts and miniature stone faces which were worn around the neck. Present day Delwares think of the former as representing the spirits in charge of each of the twelve heavens, and consider them related to the Living Solid [777] Face (Beatty, p. 22; Harrington, 1921, p. 31). The latter were according to Harrington, worn as good luck or good health charms (Harrington, 1921, p. 36). An example of one found in an east coast site is shown in Skinner (1920, p. 5).

773 The Delaware also told of a super-human man who had come in 771 the remote past and taught them how to live. In Lindstrom's version, a Lenape woman became pregnant and gave birth to a son although no man had any connection with her. This boy, "...had so much to say that it was a great wonder and performed many miracles and wonders. When he now became somewhat large he departed from us and went up into the air... 'He promised to come back to us, but he never came back to us again,' they say." (Lindstrom, p. 208). In other accounts these same features are combined with a more specific refer-

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

142
292
302

a b

LENAPE MAN AND WOMAN OF OKLAHOMA IN CEREMONIAL COSTUME

a, John Anderson (Witanaxkóxw'ĕ); *b*, Mrs Elkhair (Kicilungonĕ'xkwĕ)

[Facing p. 22]

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

292
532
776
778

COSTUME WORN BY IMPERSONATOR OF MĬSINGHÂLI'KŬN

[Facing p. 34]

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

[continued from p. 38]

a number of heads or masks of stone (pl. IV) within the boundaries of their former domain in New Jersey and the vicinity,[26] which, when the rarity of such objects in the surrounding regions is also considered, seems quite significant. Such stone heads even mark the trail of the Lenape withdrawal westward through Pennsylvania,[27] and have even been found in Ohio, where they lingered for a time (fig. 5).

The best early description is given by Brainerd,[28] who, in May 1745, while on the Susquehanna above the English settlements, saw a masked Indian who must have been an impersonator of Mĭsinghâli'kŭn. It runs:

"But of all the sights I saw among them, or indeed anywhere else, none appeared so frightful . . . as the appearance of one who was a devout and zealous Reformer, or rather, restorer of what he supposed was the ancient religion of the Indians. He made his appearance in his *pontifical garb*, which was a coat of *bear skins*, dressed with the hair on, and hanging down to his toes; a pair of bear skin stockings; and a great *wooden* face painted, the one half black, the other half

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

776
796
[292]

[534]

tawny, about the color of an Indian's skin, with an extravagant mouth, cut very much awry; the face fastened to a bear skin cap, which was drawn over his head. He advanced toward me with the instrument in his hand, which he used for music, in his idolatrous worship, which was a dry *tortoise shell* with some corn in it, and the neck of it drawn on to a piece of wood, which made a very convenient handle. As he came forward, he beat his tune with the rattle, and danced with all his might, but he did not suffer any part of his body, not so much as his fingers, to be seen."

776
778

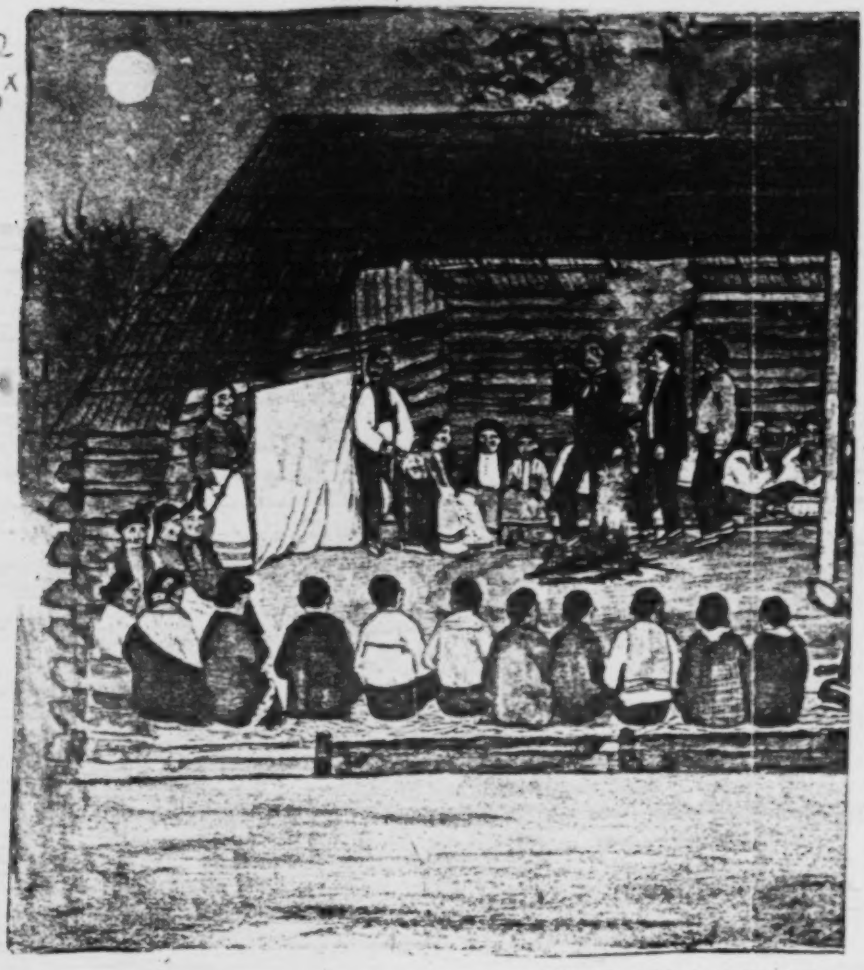
With the exception of one minor point, the "wry mouth," this would be a good description of the MIsi'ng^{wi} outfit used until recently by the Lenape in Oklahoma (pl. II). On the following page, Brainerd mentions "images" which seem to be the MIsi'ng^{wi} faces carved on the posts of the Big House.

Zeisberger[29] also refers to the masks in these words:

"The only idol which the Indians have, and which may properly be called an idol, is their *Wsinkhoalican*, that is Image. It is an Image cut in wood, representing a human head in miniature, which they always carry about them either on a

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

292
796x



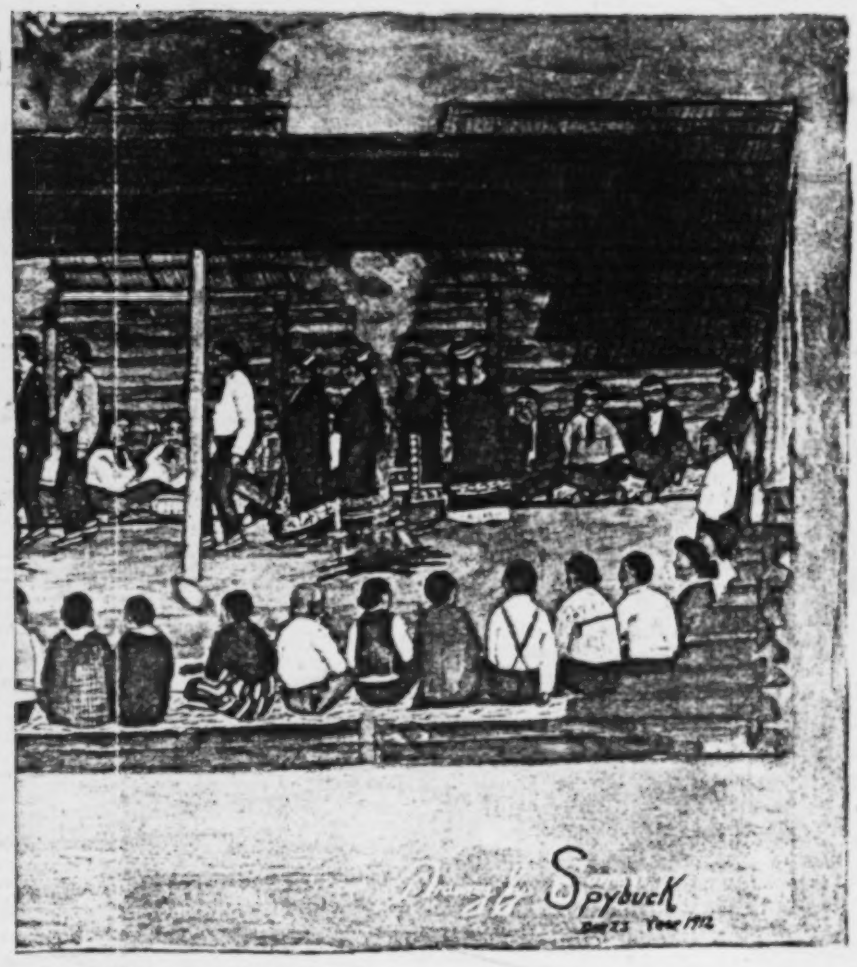
LENAPE ANNUAL CEREMONY IN
Native Painting by Earnest Spybuck.

[Following p. 86(A)]

[IN color]

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

292
796^



NUAL CEREMONY IN PROGRESS
nting by Earnest Spybuck, a Shawnee

[Following p. 86(B)]
[IN color]

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

When the people file into the Big House, the few that still have them dressed in their best Indian costumes carefully preserved for such occasions (pl. 1), the members of this leader's clan always take their seats on the north side, the other

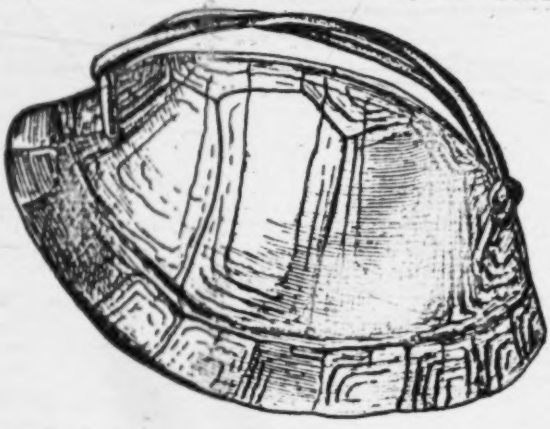


FIG. 9.—Rattle of land-tortoise shell, used by celebrants at the Annual Ceremony. (Length, 4.2 in.)

two clans in the west end and the south side. Men and women, however, do not mingle, but sit separately in the space allotted to their common clan. The diagram (pl. VII) shows the seating of the clans when the ceremony is

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

however, several additions to our knowledge of the "Solid Face." It is as follows: 796^x

"*Messingq or Solid Face Dance or Devil Dance.* —The principal leader in this dance is the Messingq, an Indian, who is dressed in a bearskin robe with a wooden face, one-half red and one-half black. He has a large bearskin pouch and carries a stick in one hand and a tortoise shell rattle in the other. He is a very active person. The dance is only for amusement, and men and women join in it. A large place is cleared in the woods, and the ground is swept clean and a fire built in the center. Across the fire and inside of the ring is a long hickory pole supported at each end by wooden forks set in the ground. On the east of this pole the singers stand; on the west end is a venison or deer, which is roasted. About daylight, when the dance is nearly over, all the dancers eat of the venison. They have a dried deer hide stretched over some hickory poles, and standing around it beat on the hide and sing. The dancers proceed around the fire to the right, the women on the inside next to the fire. After the dance is under headway the Messingq comes from the darkness, jumps over the dancers, and dances between the other dancers and the fire. He makes some funny and queer gestures, kicks the fire, and then departs. The Messingq is never allowed to talk, but frequently he visits the people at their homes. He is a terror to little children, and when he comes to a [292] [417]

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

had come to realize that he was *pi'lsu*", meaning "pure" or "sacred," and, like all wild things, belonged to the Powers Above. The old people told her what she must do, so she took her otter down to the creek, and, first tying a little bag of tobacco on his neck, said to him: "Now I shall set you free. I have raised you and cared for you until now you are full grown. Go, then, and follow the ways of your kind."

The otter disappeared into the waters, and the little girl returned to her home, feeling that she had done well. But before a year had passed, a sickness came upon her, which the Indian doctors told her was caused by her pet otter, which wanted something to eat. The only way for the child to get well, they said, was for her to have a hog killed and cooked, and then to invite a number of men to eat it all, in the name of the otter. This was done, and when the men finished eating the hog and the soup, they said that the girl would recover, and so she did. For this ceremony they took an

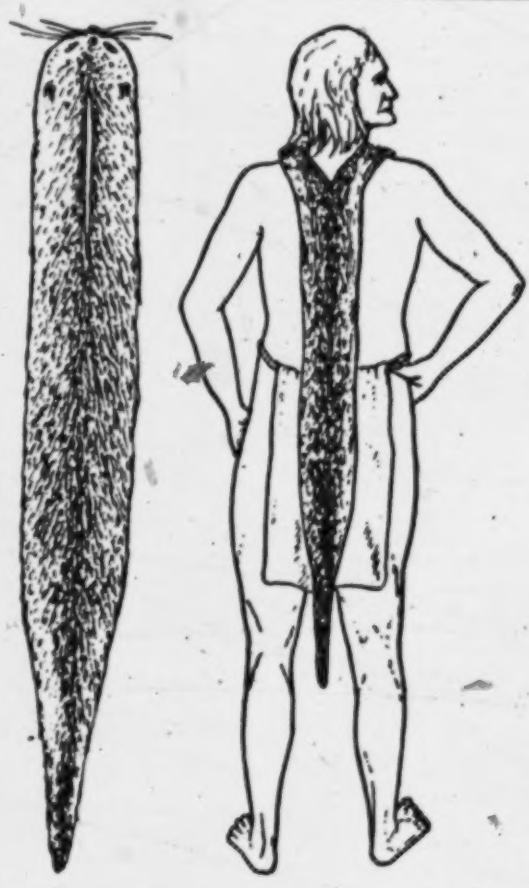
773
796x

292●
796x

[Text continues on page 179]

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7.
Lenape

292
79%



a b

FIG. 16.—*a*, Regalia of otter-skin used in the Otter Rite; *b*, Regalia as worn. (Length of *a*, 56.5 in.)

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

otter-skin (fig. 16, *a*) to represent the girl's pet, which was used every two years, and when the owner died was passed to the oldest survivor of the family which owned it, and kept in the belief that it would benefit the health of all of them. It was the only one of its kind in the tribe, and is called "*Kunu"'xäs.*"

The Ceremony

The exact details and order of the ceremony were not remembered by our informant, but it was certain that the family in question "fed the otter" every two years in the spring, that being the time of year when the little girl had been taken ill. Everyone was invited, men and women, and a man was selected to cook the hog, and another to supply wood and to cut the poles for swinging the kettle, both of whom were paid with a yard of wampum. The fire was kindled with a special flint-and-steel always kept with the outfit (fig. 17).

It will be observed that the otter-skin has a slit down the middle of the neck,

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

796 X
[292]

through which the owner thrust his head in such manner that the otter's nose lay under the wearer's chin, while its body

[372]

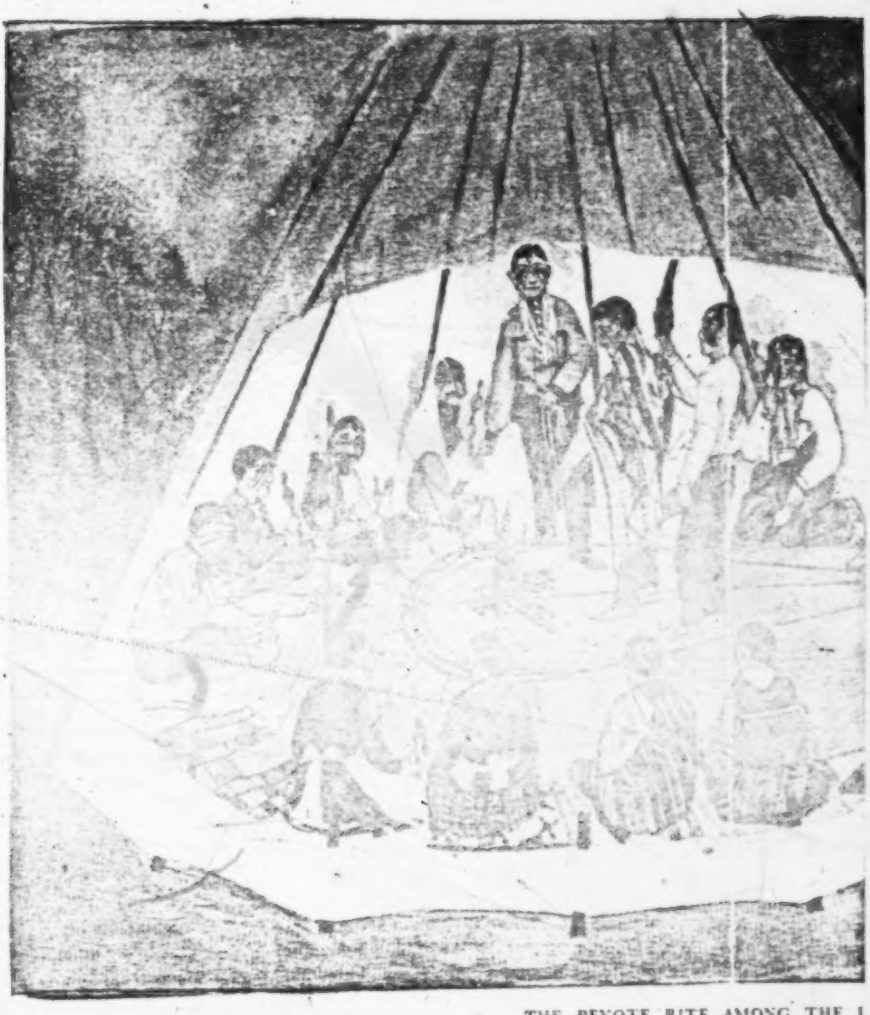
a b

FIG. 17.—Flint and steel used in the Otter Rite. (Length of *a*, 3 in.)

and tail hung down his back. Wearing the skin in this manner (fig. 16, *b*), himself impersonating the original otter, the owner would open the ceremony by walking about the fire, chanting and

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

276
292
346
516
796



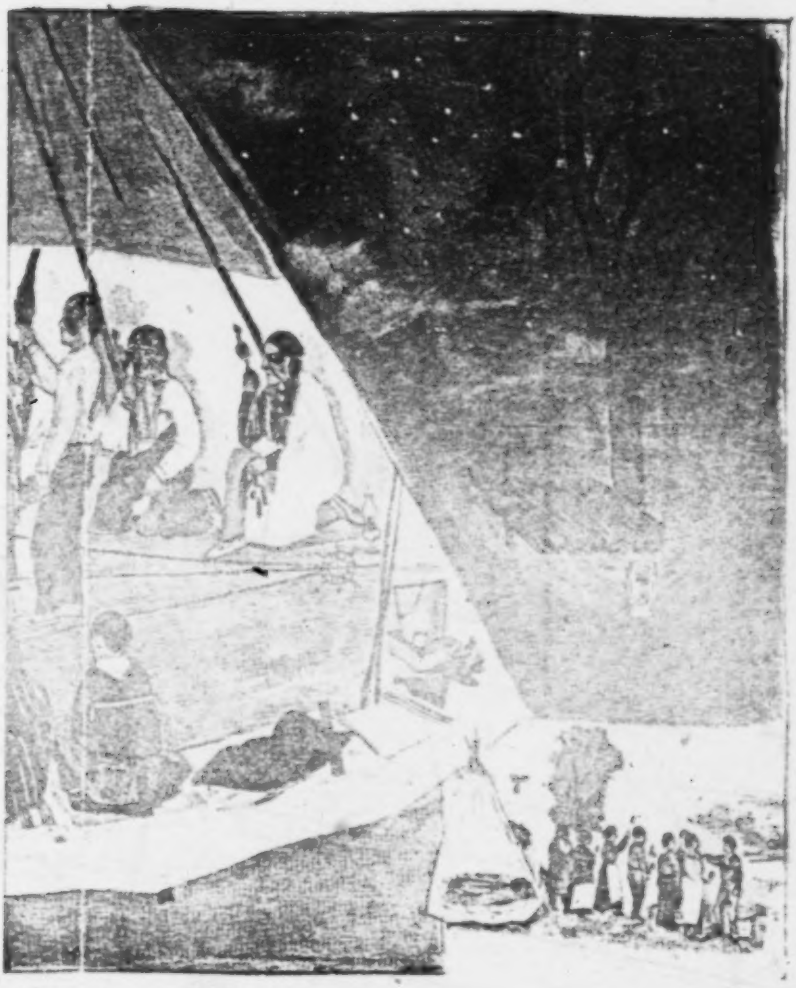
THE PEYOTE RITE AMONG THE I
Native Painting by Earnest Spybuck, a Sha

[Following p. 186 (A)] [IN COLOR]

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

PL. IX

292
346
516
276
796



RITE AMONG THE LENAPE
g by Earnest Spybuck, a Shawnee

[Following p. 186 (B)] [IN color]

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

PLATE 1

#2
302
292
293
532

DELAWARE CEREMONIAL LEADERS IN DANCE COSTUME.

Left, Wi'tapano'xwe, "Walks by Daylight," C. J. Webber, and right, Kwutcpagi'kamen, "Rustling Leaves (when Walking)," George T. Anderson, of Dewey, Oklahoma. (Courtesy of Philadelphia *Public Ledger*, 1932, and Allen S. Fisher, "Lutheranism in Bucks County, 1734–1934," Tinicum, Pa., 1935.)

[facing p. 4]

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

×796 by saying that it is a pleasure dance and is given before starting on the chase. The informant regards it as a special rite not falling into the series of devotional or medicine performances in which visions are recited. The dance is a dramatic pantomime of the buffalo in their wallow, intended to procure success in the hunt.

[534] The equipment for the dance is the pot drum or kettle drum. Adams refers to a drum consisting of a dried skin, stretched over poles, upon which to beat. The performers wear a special dress for the head, known as the horned fur-
● [292] headband, a wide band of fur, otter or buffalo preferably, having short polished horns attached to each side over the ears of the wearer. The male performers smear the forelock and the parting of their hair with moistened clay. This is to symbolize the bulls disporting themselves in the mud wallow which I imagine needs no further description to readers. They also paint their faces yellow and smear clay
[302] on their bodies as far down as the belt. The informant also added that the men could wear the feather bonnet of the Plains type with buffalo horns attached to the sides. Both informants, Wi'tapano'xwe and Adams, mention the cleared and hard beaten dance-space, the preparing of a fire in the center, the erection of a cross-pole upon two forked posts driven into the earth at each side of the fire, from which are suspended two large kettles full of boiled hominy. The drummers and singers are seated on a log bench on the north side of the dancing space.

The personnel of the dance consists first of all in having a sponsor for the occasion in the form of some man who assumes responsibility for its proper conduct. He then selects his assistants, male and female, from members of his own ceremonial group (Turkey, Wolf or Tortoise). One of the men selected is to be the singer and he may have a couple of helpers. We are told that other men also who know the songs or those who may wish to learn them would be permitted to sit with the musicians and rehearse with them.

×796 The procedure in the Buffalo Dance is to emulate the
535 behavior of the buffalo as the animals are conceived as con-

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

796 theless we have been cautioned for a long time by our deceased
539 fore-parents who declared, it is said, that finally the Delawares will become incompetent, that is, as they called it, we are being swallowed by the white man.

One kind of ceremony there was, called by the Delawares, Excrement Rubbing Dance. For more than a week, it is said, two Excrement Rubbers travel about to notify all those in the neighborhood that now they are preparing and the day is set upon which will begin that ceremony. And they go on horseback, it is said, when traveling. All that they [792] wear, these Excrement-daubers, is made of corn shucks. And across his shoulder is a skin-pouch in which he carries excrement. When he meets any one he must be paid with something even though it be a small amount [1] and any one refusing to pay is rubbed with excrement because that is the rule for that performance. And for about three days they run about, those Excrement-daubers, before they begin to dance. Truly am I pitiful that I cannot narrate correctly the details although I have heard my old parent always say, in the autumn, is the time when the Excrement-daubers dance because that is the time when the people harvest their grain crop. That is how the performance was described.

[1] A ribbon, a pin, or a piece of tobacco would serve.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER X.

Concerning the Marriage of the American People and the Treatment [Used] by the Savage Females Against Birth Pangs.

These Indians are a bestial people and have their intercourse together with father, mother, brother and sister like irrational brutes, no one knowing rightly who is the father of the child;[1] but their sachem or chief he must take a wife to himself, not because he intends to conceive children with her alone, but because his government and household exists as under a family,[2] about which we shall obtain further [details] hereafter. This his wife, she must manage his entire household like a matron who always, in the absence of the sachem, must guard his property, which becomes her possession after his death.

When she has thus been wooed by him, the bride must bedeck [herself] for a year and a day,[3] although they do not know what a year means, yet

[1] Lindeström's religious zeal led him astray; besides he did not understand the family life of the Indians. Some early writers state that Indians of this district had but one wife, except the chiefs, who had many. Their ideas of morality were of course different from those of the white settlers. De Vries tells us that an Indian would lend his wife to a friend, and that jealousy did not exist among them.

[2] *Hans undherhafwande Regiment och Hwskålldsingh bestådr lijka som undher een familie.* In other words, according to Lindeström, the government is patriarchal, the chief being like the father of a household, hence it is necessary to have a mother of the household. Cf. in this connection a summary on "The Chief of the Indian Clan," by Rudolf Elander (Gothenburg, 1909).

[3] "A year and a day," see above, *Dedication*, note 23.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

585 a period of about that length is designated, dur-
292 ing which she must go the whole time in her bridal
305 attire, completely covered with their money, strung into the form of all kinds of figures, with which the ears, the arms and the body, down to the knees, are ornamented; with oiled hair, and face painted with all kinds of colors like a fearful scare-crow face.[4] Then she is decorated in the very best manner according to their views. Now when this said period is over then there is an end to their bridal ceremony.

824 When the savage females bear their children,
825 they tie around their waists a snake skin of the most poisonous kind of snakes, which are found in New Sweden and are called rattlesnakes, which has such an effect that they do not know of the least pain in their child birth, and are as healthy in an hour, as if they had never been through it.[5]

---

[4] *Skrâdbukcansichte (Skrâpukansigte)*, mask, scarecrow. 'The Indians carry small bags of paint with them, keeping the colors separate as red, blue, green, brown, white, black, yellow. They esteem brilliant colors most, which shine like pure metal.' Van der Donck, *N. Y. Col.*, 2, I, 161–2, 163–4; cf. also, *N. Y. Col.*, 2, II, 269, De Vries, *N. Y. Col.*, 2, III, 106.

[5] It is the opinion of some medical men that the reports about the easy childbirth of primitive women are more or less fictitious; but that is probably not the case. Dr. Mjöberg, a Swedish explorer, relates that he saw women who bore children on the march and continued their journey without interruption.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

which some of them use to cover themselves with, which are of red or blue frieze or deer skin, everywhere sewed on with their money, and around the edges which hang down, lightly fastened with hanging narrow strips, like thick long fringes on the ends of which they also have money strung. Over their shoulders they have belts of money, threaded into figures. Otherwise, while the savages grow up they go quite naked, the very way they are born to this world, with the exception of the money they carry on themselves, knowing of no shame, and would not to this day hide their privacy, if they were not corrupted[12] by the Christians, of whom they are ashamed, and are hence compelled, if they wish to have dealings with the Christians, to cover themselves with something.

Lately, however, the sachems or chiefs of the savages and some of the principal savages have

---

[12] *Uthskämde*, perhaps Lindeström means: to cause to be ashamed.

Williams says:

"They have a two-fold nakednesse:

"First, ordinary and constant, when although they have a Beasts skin, or an English mantle on, yet that covers ordinarily but their hinder parts and all the foreparts from top to toe, (except their secret parts, covered with a little Apron, after the patterne of their and our first Parents) I say all else open and naked.

"Their male children goe starke naked, and have no Apron untill they come to ten or twelve yeers of age; their Female they, in a modest blush cover with a little Apron of an hand breadth from their very birth. Their second nakednesse is when their men often abroad and both men and women within doores, leave off their beasts skin, or English cloth and so (excepting their little Apron) are wholly naked; yet but few of the women but will keepe their skin or cloth (though loose) or neare to them ready to gather it up about them.

"Custom hath used their minds and bodies to it, and in such a freedom from any wantonnesse, that I have never seen that wantonnesse amongst them, as, (with griefe) I have heard of in Europe." *Key*, 106. Cf. also Van der Donck, *N. Y. Col.*, 2, I, 194.

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

begun to buy shirts from the Christians, reaching to the knees; but they do not know enough to let them be washed, but let them stay on unwashed as long as there is a single piece left. Lately the Christians have had a lot of coats, reaching to the knees, made of frieze for the savages living nearest [to themselves], the one side of the breast and back, red, the other side, blue, likewise on the arms, as the clothes of the orphan children in Stockholm are made. These [coats] the principal sachems bought from the Christians and liked them very much. Otherwise, when they want to be well dressed they wrap around themselves an ell of red or blue frieze of the broad Dutch frieze,[13] which they also buy from the Christians. On their feet they use *sippackor* or laced shoes of deer skin,[14] bordered and decorated with their money, almost in the same manner as the northern lace-shoe.[15]

The habit of the women is the same as that of the men, the only difference being in the adornment of the hair, in that the females braid their hair in 4 locks, which they allow to hang down the

[13] *Breeda holländska frijset.*

[14] A Lenapé word (whose root is present in the various Algonkian dialects). It is found as *seppock*, *shipak*, etc., and came to mean shoe. It was adopted into English as *shoepack*. Lindeström added the Swedish plural *-or* (*sippackor*), as Swedish words ending in *a* were usually feminine and took the plural in *-or*. See also Campanius, *Cate.* Cf. note 7, above, and Chapt. VIII, note 6d. In Missi the word seems to have been *matchtschipak* (*matchesin*, *mockussin* (New England), etc., *moccasin*.) Cf. Brinton, *Diet.*, 71; Zeisberger, *Diet.*, 171–2; Williams, *Key*, 107. The Indian shoes were made of corn husks and (mostly) of leather (deer or elk). Cf. *N. Y. Col.*, 2, II, 269.

[15] *Norrländske snörpskor.* "Shoes" somewhat similar to the Indian moccasins were used by the Lapps and Finns in Northern Sweden.

8:Lindström T-5 (1654-1655) 1925
NM7 Delaware NM7

411
292

20. "These Indians . . . use no other arms but bows, spears, arrows and quarrels, set with sharp flint stones." See p. 206. The plate or badge worn on a strap is probably what Van der Donck refers to when he says: "They carried a black badge on their breast."

[Facing p. 205]

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

their faces with red, "it being the token of their joy as the other is of their grief."

The dichromatic pattern, black and red, seems to stand out with prominence in the painting of the human face and its carved representations in the whole eastern portion of North America from Maine to the Gulf of Mexico. An explanation, often sought for by direct inquiry among the Indians, and again based upon hypothesis, has never seemed forthcoming. In the preceding remarks on the use of black among the Delawares, and again through implied reasoning, I would venture to suggest, lies a plausible explanation of the pattern of red and black. The red symbolizes living beings, the black dead, both idea and symbol having a deep grounding in the religious philosophy of the eastern part of the continent.

To illustrate some of the color patterns affected by the Delawares during the Big House ceremony, the narrator of the text made the accompanying color sketches (figure). The patterning permissible in the ceremony is normally restricted to black and red put on in larger masses rather than in fine lines. The mass designs are thought to be sombre, dignified; in short, full-dress in character, and, a note of no little significance, more ancient.

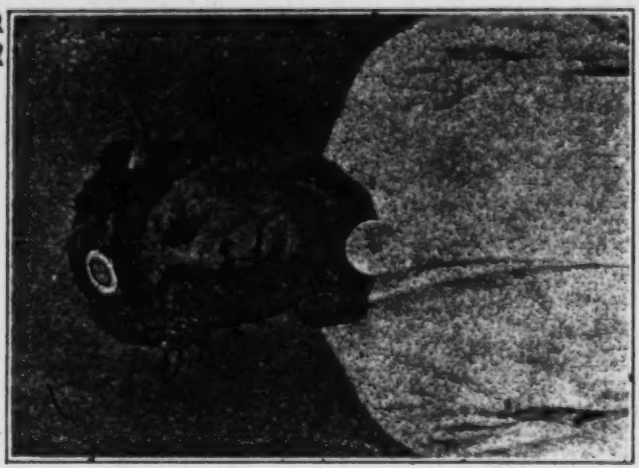
The smaller, fine-line designs placed on the cheeks or in the narrow area between the outer corner of the eye and the temple are regarded as being more modern, secular in character. These are considered too profane for the purpose of worship, and to wear them during the Big House ceremony would be out of keeping with the gravity of the occasion. The fine-line designs are regarded as being suitable for dress-up events of a social nature and for social dances. They belong also to the garb of warriors, like the wearing of the roach head-ornament and the feather bonnet. A series of examples of the fine line of warriors' face patterns for cheeks and temples are shown in figures , as observed and remembered by the informant. An analogy exists between the patterns adopted by warriors and the markings on the face of the rattlesnake and even the turtles. In both cases the patterns are thought ominous, which seems to account for their exclusion from the ceremonial category of designs. Painting on the face representing markings on turtles' or rattlesnakes' faces are called aca'co which means "slitting or cutting in the skin," in Delaware.[1]

THE SWEATING RITE.—At an earlier period of Delaware history, it is said in the text, before the evacuation of the tribal haunts in Kansas (1867) the performance of a sweating ceremony seems to have been included in the annual ceremony. Harrington has notes on this procedure for which he received the name muxhatoL'zing from his

[1] In Montagnais-Naskapi, aca'jo denotes tatooing.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

142
292



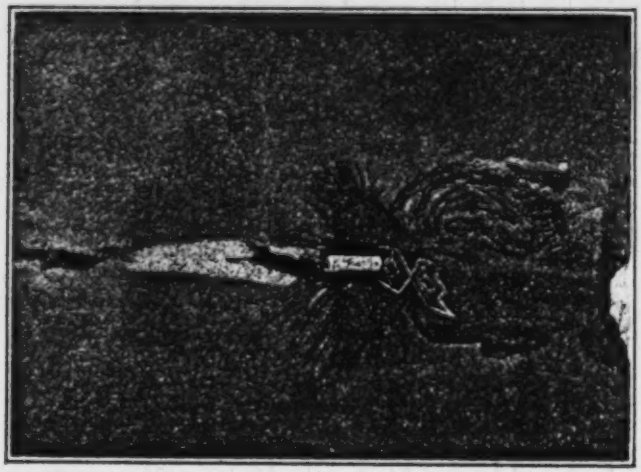


Fig. 25—The Delaware red deer-hair roach with carved bone spreader, bone tube and eagle feather (rear view), and the fur head band with horns, worn in ceremonial dress.

[p.94 is blank]

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

deer-tail or horse-hair when made into a roach.[1] And everything is beaded including moccasins. And if any one wishes it he goes there to the Attendant where he may choose paint of whatever color he prefers.[2] And those desiring it wear eagle feathers.[3] All the old men customarily have the head-band when going into the Big House.[4]

And anyone may choose his style, but red paint and yellow, by custom, are more frequently used. A person does not rub it on his face all over. A person usually paints his cheek or at the sides of his eyes lightly. But the relief-drummers[5] can, if desired, paint black or paint fancy. All these women if they desire may paint red when entering the Big House. And also when the ceremonial leader first enters the Big House that is the time when all those Face-images[6] are painted.

---

[1] The "roach" is the dyed deer hair or horsehair crest worn by young and middle aged men, worn on the top of the head. (pl. —). The hair stands upright, reaching from the crown to the nape of the neck, kept in place by an ornamentally carved bone spreader forming the base for a bone tube in which an eagle feather is fastened. This is a characteristic head ornament of the Delawares, ancient as well as modern, allusions to it being found in the early explorers accounts from the Carolinas to Maine. It seems to have accompanied the shaved painted head as an attachment to the scalp-lock of warriors. Throughout the central Algonkian area and the southern Siouan tribes it appears with great prominence in later writings, and has finally spread among the Prairie peoples possibly through diffusion through the agency of the Omaha. The Delaware term for the roach, tapaskowlu, has reference to the shaved head and stiffened hair; that for the bone spreader, cuxa'las signifies "rattling pendant." These objects and their descriptive terms represent extremely ancient properties of eastern North America, having obvious connections with archaeological objects of bone which have puzzled investigators. The distribution of the roach head-ornament offers an interesting problem. Its occurrence is noted with practically no aberrant modifications among the early populations from Maine southward to Florida, west through the Iroquois to the Central Algonkian, the southern and eastern Siouan tribes.

Among the earliest refe[illegible]ces to the Delawares wearing the roach we may cite Denton's (1670) mention of the men affecting as head-wear "a kind of a Ruff made with Deer's hair, and dyed a scarlet colour, which they esteem very rich." (See quotation of pertinent data in A. B. Skinner, "Indians of Greater New York, 1915, p. 30). Neither the article itself nor the sentiment attached to it has altered much among the Delawares since this was written two hundred and sixty years ago.

[2] There are limitations in the colors and patterns in face-paintings. The accompanying chart shows the designs and areas of the face appropriate for the decoration of individuals of various classifications (plate I).

[3] The Delaware seldom trim or cut the feathers they use when dressing for the Big House. They say the feathers are perfect as they grow on the living bird and should not be altered. Only the feathers of birds considered noble, such as the eagles and certain of the larger hawks are sanctioned.

[4] Elderly men give up wearing the roach substituting the fur headband with beaded rosette and small feathers at the side, (see fig. 25), or simply the handkerchief tied around the hair into which a feather is stuck. The elders wear their hair shoulder-length.

[5] The drummers who assist the chief drummers are permitted by rulings of the Big House tradition to wear black in painting, or to paint the face according as their fancy may prompt (see plate II).

[6] The images on the side and center posts of the Big House. The renewal of the paint, half black and half red on these images is a sacred act performed out of the reverence for the "Grandfathers" at the same time when the communicants of the ceremony apply the paint to their own faces.